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implements are bought chiefly in Chintamani, about 18 miles off, and also at Srinivasapur, about 14 miles off.

Articles of consumption are bought at the weekly fair held here on Tuesdays, also in Chintamani, Kothakota and some other places.

Sale of village produce.—The quantities produced here are: paddy 500 puttis,* ragi 200, † sugarcane to the value of about Rs. 1,500, other millets and pulses to the value of about Rs. 1,000.

Out of this whatever is required for household purposes is retained. The rest, more than 50 per cent, is sold away. The nearest market is Chintamani. Sometimes the grain is transported to Bangalore also.

There are about three local roads, one from Gownipalle to Addegal, a village 4 miles off, one from the village to Manchinilfakota, a village 6 miles off, and the other up to Todigol, 6 miles off. Another short road running for three miles runs up to the Mysore frontier. On the other side is British territory and there is no road further up. The local road to Tadigol connects with the Bangalore-Cuddapah road. The nearest commercial centres are Chintamani and Bangalore, accessible by the said road. The nearest railway station is Srinivasapur, about 14 miles off, reached by road.

The fair that takes place here every week is a big affair. People from very different parts come here. The fair is nominally held on Tuesday, but it generally extends from Monday to Wednesday. The chief business is carried on in stock, especially sheep and goats. Business in these is carried on to the extent of Rs. 4,000. They are chiefly sent to the Kolar Goldfields for slaughter and consumption.

Economic condition of village.—The customary rates of wages, in money, are from 2 to 3 annas per day, for a man; and 1½ annas for a woman; in kind, 2 seers of ragi, or 3 seers of paddy to a man, 1½ seers of ragi or 2 seers of paddy to a woman.

The current prices of staple foods are—

Rice	...	...	8 Mysore seers for a rupee.
Ragi	...	...	28 " "
Sazzulu	...	...	20 " "
Cholam	...	...	14 " "
Tamarind	...	...	Re. 1 for a maund.
Jaggery	...	...	Rs. 2 "
Chillis	...	...	Rs. 4–8–0 "
Dhôll	...	...	8 seers for a rupee.

About four or five families have made savings to the extent of Rs. 5,000, but on the other hand others have contracted debts to the extent of Rs. 10,000. Owing to scarcity of rains and failure of crops the people have been obliged to borrow heavily to meet current and occasional expenses.

There are practically no families who have liberated themselves from debt. While paying off old scores they borrow in new places.

There is a co-operative credit society. The capital is subscribed in shares of Rs. 10 each payable in twenty monthly instalments.

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* [Weight about 89 tons, value about Rs. 10,000.—Ed.]
† [Weight about 48 tons, value about Rs. 4,000.—Ed.]

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Ta 691 consent. The case was decided in the High Court in favour of the plaintiff. A similar dispute is in progress now.

Ta 556 About half of the Brahmans are well-to-do. Most of them have no children. They adopt children. The wealth of the father and of the adoptive father goes to the son. Thus the properties of two persons go to one. Being well-to-do, they do not engage in work; but spent their time in idleness and gossip. Some engage in money-lending at usurious interest.

POTHAVARAM, RAZOLE TALUK, GODAVARI DISTRICT.

Te 162 [*By B. Lakshminarayana Sastri, Christian College, Madras.*]

Population.—Brahmans, 8 families, 53 individuals; Sudras, 191 families, 948 individuals; Muhammadans, 5 families, 28 individuals. Birth-rate 44 per thousand; death-rate 35 per thousand.

Te 423 "The Brahmans used to monopolize the land till recently and cultivate it through non-Brahman (Pariah) servants. But being far away from their land their property was not safe with the uneducated Pariahs. A sect of non-Brahmans called Kapus are now buying lands through their economy and industry and low standard of life. The Brahman having to maintain a high standard is slowly incurring debts. There is a chance of the non-Brahman Kapu sect in the village gaining the lands if they maintain their low standard of life and economical and industrious habits. While the non-Brahman always remains in the field or garden the Brahman stays for a major part of the day in the main village as he has to perform his daily religious ceremonies and social functions. The Brahman cannot live in such an isolation as the non-Brahmans. He cannot do hand labour and his supervision is inefficient.

Te [793]

Te 454 "People buy land as a secure form of investment. The educated classes after saving money buy lands with it though they never cultivate it. It is the only form of secure investment with which they are familiar being ignorant of other safe investments. Moreover, land investment pays a man better and gives him some status among his neighbours. The emigration from this village is slow. Some are leaving for neighbouring towns for their sons' education while a few are emigrating to Burma for labour. The former rarely return except during vacations while the latter return after four or five years. This emigration once started catches fire. education is simply being undergone for appointments, there being a sort of respect and awe attached to this sort of life. Every average villager now eagerly wants to educate his son in spite of heavy debts and great inconveniences. Economically it is a loss though intellectually it may be a gain. Socially it is removing some of the superstitions of the villagers. The mixing with the educated villagers is removing many deep-rooted superstitions. The emigration to Burma of coolies is to a small extent an economic gain; but at the expense of family life and social intercourse. The husband has to part from his wife and friends for a very long time. He does not even become intellectually advanced and his earnings are spent on drink."

Te 167
Te 871